The Sacrificial Ox and the Cross: A Typological and Linguistic Study of Christological Prefiguration in the Hebrew Scriptures

獻祭之牛與十字架：希伯來經文中基督預表的類型學與語言學研究

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Part I: The Primacy of the Young Bull (פַּר) in Levitical Sacrifice

第一部分：利未記獻祭體系中公牛犢（פַּר）的首要地位

In the popular Christian imagination, the sacrificial system of Ancient Israel is almost universally associated with the lamb — an association deeply reinforced by the Johannine declaration *"Behold, the Lamb of God"* (John 1:29). However, a careful textual reading of the Levitical code reveals a different sacrificial hierarchy: the **young bull** (Hebrew: פַּר, *par*) — not the lamb — occupies the position of primacy as the principal sin offering, particularly for the highest-ranking offerers. The lamb appears only as a secondary or subsidiary option for common individuals.

在大眾基督教的想像中，古以色列的獻祭制度幾乎總是與「羊羔」聯想在一起——這一聯想因約翰福音的宣告「看哪，神的羔羊！」（約翰福音1:29）而根深蒂固。然而，若仔細審讀利未

記的經文，便會發現一個截然不同的獻祭等級體系：公牛犢（希伯來文：פַּר，*par*）——而非羊羔——才是佔據首要地位的主要贖罪祭物，尤其針對最高等級的獻祭者。羊羔僅作為普通百姓的次要或附屬選項出現。

Leviticus 4:3 / 利未記 4:3
Hebrew Masoretic Text (MT):

אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא **פַּר בֶּן־בָּקָר** תָּמִים לַיהוָה לְחַטָּאת

Transliteration: *'Im hakkohen hammashiach yecheta' le'ashmat ha'am, vehiqriv 'al chatta'to 'asher chata'* ***par ben-baqar*** *tamim laYHWH lechattat.*

Translation: "If the anointed priest shall sin so as to bring guilt upon the people, then he shall offer for his sin which he has sinned a **young bull of the herd** (*par ben-baqar*), without blemish, to the LORD, for a sin offering."

翻譯：「若受膏的祭司犯罪，使百姓陷入罪過，他就當為所犯的罪，獻上一頭無殘疾的公牛犢（*par ben-baqar*）給耶和華作贖罪祭。」

Greek Septuagint (LXX):

ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κεχρισμένος ἁμάρτῃ τοῦ τὸν λαὸν ἁμαρτεῖν, καὶ προσάξει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτε, **μόσχον ἐκ βοῶν** ἄμωμον τῷ Κυρίῳ περὶ τῆς ἁμαρτίας.

Transliteration: *ean men ho archiereus ho kechrisménos hamártē tou ton laon hamartein, kai prosáxei peri tēs hamartías autou, hēs hēmarte,* ***moschon ek boōn*** *amōmon tō Kyriō peri tēs hamartías.*

Translation: "If the high priest who has been anointed shall sin so as to cause the people to sin, then he shall bring for his sin which he has sinned, an unblemished **calf from the herd** (*moschon ek boōn*), to the Lord, for his sin."

翻譯：「若受膏的大祭司犯罪，使百姓陷入罪過，他就當為所犯的罪獻上一頭無瑕疵的牛犢（*moschon ek boōn*）給主，作為贖罪祭。」

Leviticus 16:11 / 利未記 **16:11**
Hebrew Masoretic Text (MT):

וְהִקְרִיב אַהֲרֹן אֶת־**פַּר** הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־**פַּר** הַחַטָּאת אֲשֶׁר־לוֹ

Transliteration: *Vehiqriv 'Aharon 'et-**par** hachattat 'asher-lo, vekhipper ba'ado uve'ad beto; veshachat 'et-**par** hachattat 'asher-lo.*

Translation: "And Aaron shall bring the **bull** of the sin offering which is for himself, and shall make atonement for himself and for his house, and shall slaughter the **bull** of the sin offering which is for himself."

翻譯：「亞倫要把那為自己贖罪的公牛犢（*par*）牽來，為自己和本家贖罪，宰殺那為自己作贖罪祭的公牛犢。」

Greek Septuagint (LXX):

καὶ προσάξει Ααρων τὸν **μόσχον** τὸν περὶ τῆς ἁμαρτίας αὐτοῦ, καὶ ἐξιλάσεται περὶ ἑαυτοῦ καὶ τοῦ οἴκου αὐτοῦ. καὶ σφάξει τὸν **μόσχον** περὶ τῆς ἁμαρτίας αὐτοῦ.

Transliteration: *kai prosáxei Aarōn ton **moschon** ton peri tēs hamartías autou, kai exilásetai peri heautou kai tou oikou autou. kai spháxei ton **moschon** peri tēs hamartías autou.*

Translation: "And Aaron shall bring the **calf** for his sin-offering, and he shall make atonement for himself and for his house, and he shall slaughter the **calf** for his sin-offering."

翻譯：「亞倫要把那為自己贖罪的牛犢（*moschon*）帶來，為自己和本家贖罪，宰殺那為自己作贖罪祭的牛犢。」

Secunda Hexapla — Reconstructed Transliteration / 赫克薩普拉第二欄——重建的音譯

The Secunda of Origen's *Hexapla* (c. 240 CE) is the second column of that monumental six-columned work. It represents the Hebrew text of the Old Testament transliterated into Greek characters — a phonetic transcript that preserves the pronunciation of Hebrew as it was spoken in the synagogues of Roman Palestine. The Secunda is not a translation but a Greek-letter rendering of the Hebrew sounds. While the surviving fragments are primarily from the Psalms (preserved in the Milan Palimpsest and Cairo Genizah fragments), the transliteration principles are well established by scholars such as E. Brønno and Benjamin Kantor.

俄利根的《赫克薩普拉》（約公元240年）的「第二欄」（Secunda）是這部宏偉六欄對照聖經的第二列。它代表了以希臘字母音譯的舊約希伯來文經文——一份保留了羅馬巴勒斯坦時期猶太會堂中希伯來語發音的語音記錄。第二欄並非翻譯，而是希伯來語語音的希臘字母轉寫。雖然現存殘片主要來自《詩篇》（保存於米蘭重寫本及開羅藏書庫殘片），但其音譯原則已由布洛諾（E. Brønno）和本傑明·坎托爾（Benjamin Kantor）等學者充分確立。

Based on the established phonological correspondences of the Secunda (where, for example, פ is transcribed as φ, ר as ρ, ב as β, ק as κ, שׂ as σ, חַ as χα, etc.), the key phrase **פַּר בֶּן־בָּקָר** from Leviticus 4:3 would appear in the Secunda approximately as:

根據第二欄已確立的語音對應規則（例如：פ 轉寫為 φ，ר 為 ρ，ב 為 β，ק 為 κ，שׂ 為 σ，חַ 為 χα 等），利未記4:3中的關鍵短語 **פַּר בֶּן־בָּקָר** 在第二欄中大致呈現為：

φαρ βεν-βακαρ (*phar ben-baqar*)

And the word **פַּר** from Leviticus 16:11 would appear as:

而利未記16:11中的 **פַּר** 則呈現為：

φαρ (*phar*)

The theological significance is unmistakable. On Yom Kippur — the most solemn day in the Israelite liturgical calendar — it is not a lamb that enters the Holy of Holies in vicarious atonement. It is the blood of the **bull** (פַּר / μόσχος). The lamb (*kebes*, כֶּבֶשׂ) appears only later in Leviticus 4:32 as an option for ordinary individuals of the common people, and even then as a clearly subordinate alternative. The hierarchical structure is deliberate: the greater the sin, the greater the offerer's rank, the more primary the animal — and that primary animal is invariably the **ox** or **young bull**.

其神學意義昭然若揭。在贖罪日（Yom Kippur）——以色列禮儀年曆中最莊嚴的日子——進入至聖所進行替代贖罪的，並非羊羔，而是公牛犢（פַּר / μόσχος）的血。羊羔（*kebes*，כֶּבֶשׂ）僅在利未記4:32中才作為普通平民的選項出現，且明顯是從屬的替代品。這種等級結構是刻意設計的：罪越大，獻祭者地位越高，所需的祭物就越首要——而那首要的祭物始終是公牛。

Part II: "I Am the Alpha and the Omega" — From Greek to Aramaic

第二部分：「我是阿拉法和俄梅戛」——從希臘文到亞蘭文

The Linguistic Context / 語言背景

It is a well-established fact of New Testament scholarship that Jesus of Nazareth spoke Aramaic as his primary vernacular language. The Gospels preserve several of his Aramaic utterances directly: *Talitha qumi* (Mark 5:41), *Ephphatha* (Mark 7:34), *Eloi, Eloi, lama sabachthani* (Mark 15:34). Though the Book of Revelation was composed in Greek, the declaration "I am the Alpha and the Omega" — if understood as words originally spoken in a Semitic milieu — would necessarily correspond to the first and last letters not of the Greek alphabet but of the Hebrew/Aramaic alphabet, which shares the identical script. Aramaic in the first century was written in the so-called "Square Hebrew"

or "Assyrian" script (כתב אשורי), the same script used for Hebrew Torah scrolls. Thus, what is rendered in Greek as "Alpha and Omega" (A and Ω) would have been spoken and understood as **"Aleph and Tav"** (א and ת).

新約學術界早已確認，拿撒勒人耶穌的母語是亞蘭語。福音書直接保留了他的數段亞蘭語原話：*Talitha qumi*（大利大，古米，馬可福音5:41），*Ephphatha*（以法大，馬可福音7:34），*Eloi, Eloi, lama sabachthani*（以羅伊，以羅伊，拉馬撒巴各大尼，馬可福音15:34）。雖然《啟示錄》是以希臘文寫成的，但「我是阿拉法和俄梅戛」這一宣告——若理解為最初在閃語環境中所說的話——必然對應的不是希臘字母的首末字母，而是希伯來/亞蘭字母表的首末字母。因為亞蘭語在第一世紀使用的是所謂的「方體希伯來文」或「亞述文」字體（כתב אשורי），與希伯來律法書卷所用的字體完全相同。因此，希臘文中的「阿拉法和俄梅戛」（A 和 Ω），在當時的語境下是「阿勒夫和塔夫」（א 和 ת）。

Revelation 1:8 / 啟示錄 1:8
Koine Greek Text (Nestle 1904):

Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ, λέγει Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ Παντοκράτωρ.

Transliteration: *Egō eimi to Alpha kai to Ō, legei Kyrios ho Theos, ho ōn kai ho ēn kai ho erchomenos, ho Pantokratōr.*

Translation: "I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty."

翻譯：「我是阿拉法，我是俄梅戛，主神說：就是那昔在、今在、以後永在的全能者。」

Syriac Peshitta Text:

ܐܵܢܵܐ ܐܵܠܦ ܘܬܵܘ ܐܵܡܪ ܡܵܪܝܵܐ ܐܵܠܗܵܐ ܗܵܘ ܕܵܐܝܬܵܘܗܝ ܘܵܐܝܬܵܘܗܝ ܗܵܘܵܐ ܘܵܐܬܵܐ ܗܵܘ ܕܵܐܚܵܝܕ ܟܵܠܵܐ

Transliteration: ***Ena Alaf w-Taw****, 'amar Maryā Alāhā, haw d-itawhi w-itawhi hwā w-āte, haw d-achid kul.*

Translation: "I am **Alaf and Taw** (Aleph and Tav), says the Lord God, He who is and who was and who is coming, the Holder of all."

翻譯：「我是阿拉弗和塔夫（即阿勒夫和塔夫），主神說：就是那昔在、今在、將要來臨、掌管萬有的。」

Comparative Exegesis / 比較釋經

The Peshitta — the ancient Syriac translation used by Aramaic-speaking churches from as early as the second century — is of immense significance here. Where the Greek text uses **Ἄλφα καὶ τὸ Ὦ** (Alpha kai to Ō), the Peshitta does **not** merely transliterate the Greek letters into Syriac. Instead, it renders the phrase as ܐܲܠܦ ܘܬ̰ (*Alaf w-Taw*), employing the first and last letters of the Syriac/Aramaic alphabet. This is not a mechanical borrowing but a deliberate *contextualization* — the Syriac translators understood that the underlying concept was not about Greek letters per se, but about the totality of divine identity expressed through the encompassing span of an alphabet: from the first letter to the last. The Etheridge translation of the Peshitta renders it explicitly: *"I am Olaph and Thau."*

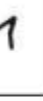
敘利亞文《別西大》（Peshitta）——亞蘭語教會自公元二世紀起使用的古老敘利亞文譯本——在此具有極為重要的意義。希臘文使用 **Ἄλφα καὶ τὸ Ὦ**（Alpha kai to Ō），而《別西大》並未僅僅將希臘字母音譯為敘利亞文。相反，它將該短語翻譯為 ܐܲܠܦ ܘܬ̰（*Alaf w-Taw*），使用的是敘利亞文/亞蘭文字母表的首末字母。這不是機械式的借用，而是刻意的語境化（contextualization）——敘利亞文譯者明白，其背後的概念並非關乎希臘字母本身，而是透過字母表的首尾跨度來表達神聖身份的全然完整性：從第一個字母到最後一個字母。以色列利吉（Etheridge）對《別西大》的翻譯明確地譯為：「我是奧拉弗（*Olaph*）和陶（*Thau*）。」

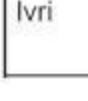
This Aramaic contextual restoration has profound Christological implications. In Hebrew and Aramaic, the letters **Aleph** (א) and **Tav** (ת) are not merely abstract phonetic symbols. They carry pictographic ancestry reaching back to the Proto-Sinaitic and Paleo-Hebrew scripts — and it is in those ancient pictographs that a startling typology emerges.

這種亞蘭語語境的還原具有深遠的基督論意涵。在希伯來文和亞蘭文中，阿勒夫（א）和塔夫（ת）不僅僅是抽象的語音符號。它們承載著追溯至原始西奈文字和古希伯來文的象形文字祖先——正是在那些古老的象形文字中，一個驚人的預表類型浮現出來。

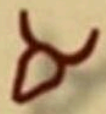
Part III: The Ox and the Cross — Paleo-Hebrew Pictographic Typology

第三部分：牛與十字架——古希伯來象形文字的類型學

Ashurit	כ/ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
Ivri											

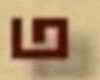
Ashurit	ת	ש	ר	ק	צ/ץ	פ/ף	ע	ס	נ/ן	מ/ם	ל
Ivri											

The Ancient Hebrew Letters
(Paleo-Hebrew Alphabet)



Alef

Ox
Strength
Leader

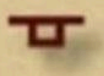


Beyt

House
"In"

Gimel

Foot
Camel
Pride



Dalet

Tent Door
Pathway

Hey

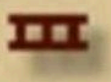
Lo!
Behold!
"The"

Vav

Nail
Peg
"And"

Zayin

Plow
Weapon
Cut Off

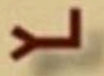


Chet

Tent Wall
Fence
Separation

Tet

Basket
Snake
Surround



Yod

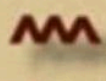
Arm and Hand
Work
Deed

Kaf

Palm of Hand
To Open

Lamed

Staff
Control
"To"/"From"



Mem

Water
Chaos

Nun

Seed
Fish
Life

Samekh

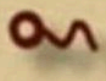
Hand on Staff
Support
Prop

Ayin

Eye
To See
Experience

Pey

Mouth
Word
Speak



Tsade

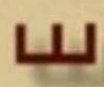
Man on Side
Desire
Need

Qof

Sun on Horizon
Behind

Resh

Head
Person
First



Shin

Eat
Consume
Destroy

Tav

Mark
Sign
Convenant

THE 22 LETTERS OF THE ANCIENT HEBREW ALPHABET

From Pictograph → Proto-Sinaitic / Paleo-Hebrew → Modern Hebrew

#	Pictograph (Original Meaning)	Proto-Sinaitic / Paleo-Hebrew	Hebrew Name (Pronunciation)	Meaning (Ancient)	Modern Hebrew	English Equivalent
1		𐤀	Aleph (ʾà-leph)	ox, bull, strength	א	ʾ (silent)
2		𐤁	Bet (bayt)	house, home	ב	B
3		𐤂	Gimel (gim-el)	camel, throw stick	ג	G
4		𐤃	Dalet (dah-let)	door, entrance	ד	D
5		𐤄	He (hey)	behold, reveal	ה	H
6		𐤅	Vav / Waw (vav)	hook, peg, join	ו	V / W
7		𐤆	Zayin (zah-yin)	weapon, cutting tool	ז	Z
8		𐤇	Het / Chet (chet)	fence, enclosure	ח	Ḥ (ch)
9		𐤈	Tet (tet)	basket, enclosure	ט	Ṭ (t)
10		𐤉	Yod / Yodh (yod)	hand, work	י	Y / I
11		𐤊	Kaph (kaf)	palm of hand	כ / ך	K / kh
12		𐤋	Lamed (lah-med)	goad, staff, teach	ל	L
13		𐤌	Mem (mem)	water, chaos	מ / ם	M
14		𐤍	Nun (noon)	fish, snake	נ / ן	N
15		𐤎	Samekh (sah-mekh)	support, prop	ס	S
16		𐤏	Ayin (ayin)	eye, see	ע	ʾ (silent)
17		𐤐	Pe (pay)	mouth, speak	פ / ף	P / F
18		𐤑	Tsade (tsah-dee)	side, man on side	צ / ץ	Ts
19		𐤒	Qoph (kof)	back of head, horizon	ק	Q / K
20		𐤓	Resh (resh)	head, first	ר	R
21		𐤔	Shin (sheen)	tooth, teeth	ש	Sh / S
22		𐤕	Tav / Taw (tav)	mark, sign, covenant	ת	T

These letters evolved from ancient pictographs used by the Proto-Sinaitic people (c. 1800–1500 BCE).
They developed into the Paleo-Hebrew script (c. 1200–800 BCE) and later into the Modern Hebrew script.

The Pictographic Origins / 象形文字的起源

In the Proto-Sinaitic script (c. 1800–1500 BCE) and subsequent Paleo-Hebrew script, each letter originated as a pictograph — a simplified drawing of a concrete object whose name began with the sound the letter represented (the acrophonic principle).

在原始西奈文字（約公元前1800–1500年）和隨後的古希伯來文字中，每個字母都源自一個象形符號——一個具體物體的簡化圖畫，該物體的名稱以該字母所代表的語音開頭（首音原則，acrophonic principle）。

Aleph (𐤀): The original pictograph is an **ox head** — the outline of a bovine head with two horns. The word *'aleph* (אלף) literally means "**ox**" or "**head of cattle**" in ancient Semitic languages. It signified strength, power, and leadership — the ox being the most powerful domesticated animal in the ancient Near East.

阿勒夫（𐤀）：其原始象形符號是一個牛頭——一個帶有兩隻角的牛首輪廓。*'aleph*（אלף）一詞在古閃語中的字面意思是「牛」或「牲畜之首」。它象徵著力量、權能和領導地位——牛是古代近東地區最強大的馴化動物。

Tav (𐤕): The original pictograph is a **cross** or **mark** — two intersecting lines forming an X or a + shape. The word *tav* (תו) literally means "**mark**," "**sign**," or "**cross**." In Ezekiel 9:4, God commands: "Set a *tav* (mark) upon the foreheads of the men who sigh and groan..." — using this very letter as a symbol of divine protection and covenant.

塔夫（𐤕）：其原始象形符號是一個十字架或記號——兩條交叉線形成 X 形或 + 形。*tav*（תו）一詞的字面意思是「記號」、「標記」或「十字架」。在以西結書9:4中，神吩咐說：「你在那些因…歎息哀哭之人的額上畫塔夫（記號）……」——正是使用這個字母作為神聖保護和立約的象徵。

The Christological Proclamation / 基督論的宣告

When Jesus declared — in the conceptual framework of the Hebrew/Aramaic alphabet — **"I am the Aleph and the Tav"** (אֲנָא אָלֶף וְתָו), he was not merely asserting temporal priority and finality ("the first and the last"). At the pictographic level of the ancient script, He was making a declaration that resonates with the entire sacrificial theology of the Torah:

當耶穌以希伯來/亞蘭字母表的概念框架宣告——「我是阿勒夫和塔夫」（אֲנָא אָלֶף וְתָו）時，他不僅僅是在宣告時間上的優先與終結（「首先的和末後的」）。在古文字的象形層面上，他所作的宣告與妥拉全部的獻祭神學產生了共鳴：

"I am the Ox (𐤀) and I am the Cross (𐤕)."

「我是那牛（𐤀），我也是那十字架（𐤕）。」

That is to say: **"I am the Sacrificial Ox and I am the Sacrificial Altar."** The Aleph proclaims Christ as the sacrifice itself — the young bull of the sin offering, the פַּר who is slaughtered for the atonement of the people, the μόσχος whose blood is sprinkled upon the mercy seat. The Tav proclaims the instrument and place of that sacrifice — the cross, the mark of covenant, the sign of redemption placed upon the foreheads of the faithful.

也就是說：「我是那獻祭的牛，我也是那獻祭的祭壇。」阿勒夫宣告基督為祭物本身——贖罪祭的公牛犢，為贖百姓之罪而被宰殺的 פַּר，其血被灑在施恩座上的 μόσχος。塔夫則宣告那獻祭的器具和場所——十字架，立約的記號，印在忠信之人額上的救贖標記。

This typology unites the Levitical sacrificial system with the Christological fulfillment in a single, compressed utterance of two letters. Christ is simultaneously the offering *and* the altar, the victim *and* the mark of salvation — a truth embedded in the very fabric of the Hebrew alphabet since its inception.

這個預表將利未記的獻祭體系與基督論的應驗統一在一個由兩個字母組成的簡潔宣告中。基督同時是祭品也是祭壇，是犧牲者也是救贖的標記——這一真理自希伯來字母表誕生之初就已編織在其結構之中。

Part IV: The Thirty Pieces of Silver and the Ox — Exodus 21:32

第四部分：三十塊銀子與牛——出埃及記 21:32

The Biblical Text / 聖經經文

Hebrew Masoretic Text (MT):

אִם־עֶבֶד יִגַּח **הַשּׁוֹר** אוֹ אָמָה כֶּסֶף **שְׁלֹשִׁים שְׁקָלִים** יִתֵּן לַאדֹנָיו **וְהַשּׁוֹר** יִסָּקֵל

Transliteration: *'Im-'eved yiggach **hashshor** 'o 'amah, kesef **sheloshim sheqalim** yitten la'donav, **vehashshor** yissaqel.*

Translation: "If the **ox** gores a male servant or a female servant, **thirty shekels** of silver shall be given to their master, and the **ox** shall be stoned."

翻譯：「若牛牴了僕人或婢女，就要付三十舍客勒銀子給他們的主人，那牛也要被石頭打死。」

Greek Septuagint (LXX):

ἐὰν δὲ παῖδα κερατίσῃ ὁ **ταῦρος** ἢ παιδίσκην, ἀργυρίου **τριάκοντα δίδραχμα** δώσει τῷ κυρίῳ αὐτῶν, καὶ ὁ **ταῦρος** λιθοβοληθήσεται.

Transliteration: *ean de paida keratísē ho **tauros** ē paidiskēn, argyriou **triakonta didrachma** dōsei tō kyriō autōn, kai ho **tauros** lithobolēthēsetai.*

Translation: "And if the **bull** gores a male servant or a maidservant, **thirty didrachmas** of silver shall be given to their master, and the **bull** shall be stoned."

翻譯:「若公牛牴了僕人或婢女，要付三十個雙德拉克馬銀幣給他們的主人，那公牛要被用石頭打死。」

Secunda Hexapla — Reconstructed Transliteration / 赫克薩普拉第二欄——重建的音譯

Applying the established phonological correspondences of the Secunda, the key terms of Exodus 21:32 would be transliterated approximately as follows:

運用第二欄已確立的語音對應規則，出埃及記21:32的關鍵詞彙大致音譯如下：

- **הַשּׁוֹר** → **ασσωρ** (*ashshōr*) — "the ox"
- **שְׁלֹשִׁים שְׁקָלִים** → **σελωσιμ σεκαλιμ** (*shelōsim sheqālim*) — "thirty shekels"
- **כֶּסֶף** → **κεσεφ** (*kesef*) — "silver"

The full verse in Secunda-style rendering would approximate:

整節經文以第二欄風格的轉寫大致呈現為：

*ιμ εβεδ ιγγαχ **ασσωρ** ω αμα, **κεσεφ σελωσιμ σεκαλιμ** ιθθεν λαδωναυ, **ουασσωρ** ισσακελ.*

Typological Exegesis / 預表類型學釋義

The typological connection between Exodus 21:32 and the betrayal of Jesus is neither speculative nor novel; it is grounded in the explicit citation of Zechariah 11:12–13 by the evangelist Matthew (27:9–10), who links the thirty pieces of silver paid to Judas Iscariot directly to prophetic scripture. However, by returning to the original Exodus passage, a deeper and more comprehensive typology emerges — one that centers on the figure of the **ox** (שׁור / *shor*).

出埃及記21:32與耶穌被出賣之間的預表聯繫既非推測也非新穎；它建立在福音書作者馬太（27:9-10）對撒迦利亞書11:12-13的明確引用之上，馬太將付給猶大·以斯加略的三十塊銀子直接連結到先知的預言。然而，若回到出埃及記的原始經文，便會浮現出一個更深、更全面的預表——一個以牛（שׁוֹר / *shor*）為中心的預表。

In Exodus 21:32, the law prescribes what occurs when an **ox** "gores" (נָגַח, *yiggach* — meaning to push, thrust, touch forcefully with its horns) a servant. The Hebrew verb נָגַח (*nagach*) carries the connotation of striking or making contact with force. The penalty: thirty shekels of silver are paid to the master, and the ox is put to death by stoning.

在出埃及記21:32中，律法規定了當一頭牛「觸」（נָגַח，*yiggach*——意為用角頂撞、衝刺、用力觸碰）了僕人時該怎麼辦。希伯來動詞 נָגַח（*nagach*）帶有用力撞擊或接觸的含義。處罰是：付三十舍客勒銀子給主人，牛則被石頭打死。

The Christological typology unfolds with remarkable precision:

基督論的預表以驚人的精確度展開：

The **Ox** (שׁוֹר) is Christ — the sacrificial bull, the Aleph (א), the one who enters the world as the powerful, living, working servant of God. Just as the Levitical offerings begin with the bull as the premier sacrifice, so the Ox in Exodus 21 represents the one who comes into contact with humanity. Christ, the divine Ox, entered the world and "touched" the servants — the enslaved, the sinners, those in bondage — offering them salvation, liberation, and healing. The verb נָגַח (*yiggach*) — "to gore" or "to touch" — prefigures the encounter of Christ with the sinful world. His message, his miracles, his claims to divine authority "struck" the consciousness of those around him.

牛（שׁוֹר）是基督——獻祭的公牛、阿勒夫（א）、那位以大能進入世界、作為神活潑僕人的那一位。正如利未記的祭物以公牛為最首要的祭品開始，出埃及記21中的牛代表了那位與人類接觸的那一位。基督——神聖之牛——進入世界，「觸」了那些僕人——被奴役的人、罪人、在捆綁中的人——向他們提供救恩、釋放和醫治。動詞 נָגַח（*yiggach*）——「觸」或「碰撞」

——預表了基督與罪惡世界的相遇。他的信息、他的神蹟、他對神聖權柄的宣告「衝擊」了周圍人的意識。

But the servants were offended. They did not receive the salvation. The **goring** — the forceful contact — resulted not in the servants' gratitude but in their offense and rejection. The ox's touching of the servant is perceived as an injury, not a gift. Thus the sinner, confronted by the holiness and authority of the divine Ox, recoils and accuses. The encounter that was meant for salvation becomes the occasion of condemnation — not of the sinner, but of the Ox himself.

但僕人們被冒犯了。他們沒有接受救恩。觸——那有力的接觸——所產生的不是僕人的感恩，而是他們的反感和拒絕。牛觸了僕人被認為是傷害，而非禮物。因此，罪人在面對神聖之牛的聖潔和權柄時，退縮並控告。那原本為救恩預備的相遇，反而成為定罪的場合——定罪的不是罪人，而是牛自己。

The penalty then follows with typological exactness: **thirty shekels of silver** (כֶּסֶף שְׁלֹשִׁים שְׁקָלִים) — precisely the sum for which Judas Iscariot betrayed the Lord (Matthew 26:15). In Exodus, this is the compensation price for a slave; in the Gospels, it becomes the price at which the Son of God is valued — a devastatingly ironic equation. The divine Ox is sold for the price of a common servant, the Creator valued at the rate of a slave's indemnity.

隨後，處罰以精確的預表方式到來：三十舍客勒銀子（כֶּסֶף שְׁלֹשִׁים שְׁקָלִים）——恰好是猶大·以斯加略出賣主的金額（馬太福音26:15）。在出埃及記中，這是一個奴僕的賠償價格；在福音書中，它成為神的兒子被估價的金額——一個具有毀滅性諷刺意味的等式。神聖之牛以普通僕人的價格被出賣，造物主以奴隸的賠償金被估價。

And finally: **the ox shall be stoned** (וְהַשּׁוֹר יִסָּקֵל). The ox is put to death. Christ, the divine Ox — the Aleph who entered the world and touched the sinners — is killed. He is

not merely rejected; he is destroyed. The very one who came to liberate the servant is executed at the demand of those servants whom he came to save.

最後：那牛要被石頭打死（וְהַשּׁוֹר יִסָּקֵל）。牛被處死了。基督——那神聖之牛、那進入世界觸了罪人的阿勒夫——被殺了。他不僅僅被拒絕，更被毀滅。那位前來解放僕人的那一位，卻在他所來拯救的僕人的要求下被處死。

Conclusion / 結論

The convergence of these three lines of evidence — the primacy of the bull in Levitical sacrifice, the Aramaic substratum of the "Alpha and Omega" declaration, and the pictographic meanings of Aleph and Tav in the ancient Hebrew script — reveals a typological architecture of astonishing coherence. Christ proclaimed himself to be the **Aleph-Tav** (את): the Ox and the Cross, the Sacrifice and the Altar, the Beginning and the End. The Levitical code established the bull as the foremost sin offering. The Paleo-Hebrew script encoded in its very first and last letters the image of a sacrificed ox upon a cross. And the Book of Exodus prescribed that when the Ox touches the servant and the servant is offended, the price is thirty pieces of silver, and the Ox is put to death.

以上三條證據線——利未記獻祭中公牛的首要地位、「阿拉法和俄梅戛」宣告的亞蘭語底層，以及古希伯來文字中阿勒夫和塔夫的象形意義——的匯聚，揭示了一個驚人一致的預表結構。基督宣告自己是 阿勒夫-塔夫（את）：牛與十字架，祭物與祭壇，起初與末後。利未記法典確立了公牛為最首要的贖罪祭。古希伯來文字在其第一個和最後一個字母中編碼了一頭被獻於十字架上的牛的形象。而出埃及記則規定：當牛觸了僕人，僕人因此受傷，價格是三十塊銀子，牛要被處死。

These are not incidental parallels. They are the threads of a single, unified tapestry of redemption woven from the first letter of the alphabet to the last — from the Ox to the

Cross, from the creation of language itself to the consummation of all things in the one who declared: **"I am the Aleph and the Tav."**

這些並非偶然的平行對照。它們是一幅統一的救贖織錦的絲線，從字母表的第一個字母編織到最後一個——從牛到十字架，從語言本身的創造到萬物在那位宣告者中的成就：「我是阿勒夫和塔夫。」

Soli Deo Gloria. 唯獨榮耀歸於上帝。

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